

Vol. 44—No. 44

January 9, 1954

Church of God
Evangel



The Question Box

NOTE: All questions addressed to "The Question Box" must be signed if they are to receive a reply. However, names will be withheld from publication if requested. Only the questions considered of general interest will be answered in the EVANGEL.

When Paul said in 1 Timothy 4:13, "Till I come give attendance to reading . . ." what did he mean to read, only the Scriptures or other things as well? Also, please advise what we are to study as instructed in 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—L. A. E.

READING THE SCRIPTURES should naturally come first in the life of every Christian. However, much other good reading is profitable for the Christian. Paul said that from a child Timothy had known the Holy Scriptures (2 Timothy 3:15), but still he admonished Timothy to study and read, in 1 Timothy 4:13 and 2 Timothy 2:15. I am confident he meant for Timothy to read everything that is profitable to a better understanding of the Scriptures, to a better understanding of mankind, of things that stimulate the mind and exercise the soul toward greater godliness. Paul urged Timothy to bring books with him when he visited Paul in Rome (2 Timothy 4:13). Paul was able to quote from poetry and literature in his writings and sermons. (See Acts 17:28 where Paul quoted the Greek poet Cleanthes, and Titus 1:12 where he quoted the Cretan poet Epimenides.) It can be pointed out in many other places in the Scriptures where Paul made use of his knowledge of literature, history, biology, sociology, foreign languages, etc. In Acts 17 the Athenians gave courteous attention to Paul as he spoke to them on Mars Hill. If an orator on Mars Hill mispronounced even a single syllable of the Greek language, he was hissed and booed to silence. Paul (although Hebrew was his national tongue and Latin was the tongue of Roman citizens, which he was) was so adept at Greek grammar that he commanded the attention of the Greek scholars. He was a workman who needed not to be ashamed.

NOTICES

I am now open for revivals.—Reverend L. J. Potts, 319 Meridian Street, Nashville, Tennessee.

My current address is 51st Street and 13th Avenue, North. Phone 59-7990, Birmingham, Ala.—Evangelist C. E. Richard.

I pray for the sick and send anointed cloths or handkerchiefs to those who request them.—Mrs. Lessie Curry, Nokomis, Florida.

A new Church of God has been started at 6500 Buffalo Avenue, Niagara Falls, New York. Any members or friends of the church in this vicinity are requested to contact Reverend Frank Singo, Lynch Park Trailer Court, River Road, Niagara Falls, New York.

Church of God Evangel

Official organ of the Church of God
CHARLES W. CONN, Editor-in-Chief

Published Weekly by
The Church of God Publishing House
Cleveland, Tennessee—Phone 2096
CECIL BRIDGES, Business Manager

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper; and washing of the saints' feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

SUBSCRIPTION RATES

Single Subscription, per year	\$1.50
Single Copy05

Entered as second-class matter under act of March 3, 1879, at Cleveland, Tennessee. Acceptance for mailing at special rate of postage provided for in section 1103, act of October 3, 1917. Authorized August 23, 1918.

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religious news



RSV FOR INTERNATIONAL UNIFORM LESSONS

CHICAGO (EP) At a recent meeting of the Committee on International Uniform Lessons of the National Council of Churches, it was voted that the new Revised Standard Version of the Bible be used in the Uniform Lessons for Sunday Schools as regular practice, beginning in 1955. The actual text of the minutes reads as follows:

IT WAS VOTED that the Revised Standard Version of the Bible (including the Old Testament) now be used in the Uniform Outlines as regular practice, except in special cases where another version may be used and so indicated in parentheses. It was noted that the Handbook of Principles and Procedures should be revised accordingly.

IT WAS VOTED to request that the 1955 outlines be edited and the 1956 outlines be revised in accordance with the Revised Standard Version. It was understood that this also applies to the Home Daily Bible Readings.

IT WAS VOTED that in the Uniform Outlines using the Revised Standard Version of the Bible that (this also from 1955 on) numerals precede names of the books of the Bible and would conform with those used in the Revised Standard Version (that is, Arabic numerals are to be used).

Should such action involve the right of publishers using these topics and texts to carry as common practice other versions in their Sunday School literature, there will be a major upset in the religious publishing business in the U.S.A.

PILTDOWN MAN—EVOLUTIONIST PROOF IS HOAX

LONDON, England (EP) A keeper in the British Museum of Natural History recently shamefacedly took from its case of honor the supposed skull of a primitive man which for 40 years had been called the oldest ever found in Europe. A card in the case explained that this plaster cast assembly represented the remains, locked in a safe near by, of the famous Piltdown man, an early Briton who strolled the barren south some 600,000 years ago. Scientists disclosed that someone had made a monkey out of them. After a new test with modern techniques, they declared the skull an "elaborate hoax." The Piltdown cranium is genuine, the scientists said, but the head's jaw and molars are those of a modern ape, stained and filed down to simulate the fossil specimens of early man. The faking has "no parallel" in the

history of palaeontology, two anatomy professors of Oxford University and a leading geologist of the British Museum said in a joint report. They explained their decision to study the fossil again was made after other scientists had expressed doubts whether the remains were those of one person. It was suggested the relics really represented the accidental association of Pleistocene human brain-case with the jawbone of an ape. However, there were no suggestions of a forgery.

A British lawyer, Charles Dawson, found the pre-ice-age brainbox in a gravel pit on his estate at Alddown, East Sussex, in 1912 after workmen had dug up what they described as a "queer looking coconut." A blow from a pickaxe had broken the bone, splintering it many times. Dawson, an antiquarian by hobby, began rummaging in the pit and found the other pieces. Eminent scientists excitedly pronounced the find the oldest ever of its kind. The lower jaw was found later in the gravel pit. Scientists linked it with the cranium.

A modern fluorine test has now revealed the jawbone had been stained with bichromate of potash and iron and the teeth artificially pored down. The jaw and teeth, the scientists say, must have been "planted" in the gravel pit, but they emphasized that the brain case is still regarded as a genuine fossil. Dawson, famed for his find, died three years after the discovery. The scientists did not name the instigator of the hoax but one London paper commented that if it were proved to be Dawson it would "be but one more instance of desire for fame leading a scholar into dishonesty."

COLOMBIA FURTHER RESTRICTS PROTESTANTS

WASHINGTON, D. C. (EP) A Baptist church at Leticia, Colombia, has been ordered closed, and eleven Protestant missionaries have been expelled from Choco Province in a new move to restrict Protestant missionary activities in that country, the National Association of Evangelicals said here. At the same time, 110 Protestant mission schools, with an enrollment of 3,343 students, have been forbidden to open for the fall term, according to Dr. Clyde W. Taylor, the Association's Washington secretary. He added that the Evangelical Federation has been obliged to stop construction on two new church buildings in the Magdalena Valley.

The new difficulties spring from an order of the Colombian Government closing nearly two-thirds of the country to Protestant mission activities, Dr. Taylor said. The order was issued

September 3 by the secretary-general of the Ministry of Foreign Affairs, he said.

GREAT RESULTS FROM WORLD CONGRESS FOLLOW-UP

TOKYO, Japan (EP) The two-week evangelistic campaigns held throughout Japan directly following the World Congress on Evangelism, held in Tokyo recently, has resulted in the following accomplishments: The two weeks' evangelistic campaigns were held in about 45 different kens of prefectures, resulting in total decisions of 21,510. Of those, 556 decisions were made as a result of tracts and other literature. A total of 880 evangelistic meetings were held in cooperation with true Japanese pastors and missionaries, combined with the visiting delegates. Meetings were held in 434 different places, resulting in an average number of decisions per meeting, 24.4. The greatest number of decisions in one province was in Hyogo, with 1,292 decisions resulting from 49 meetings. Next was Hime-Ken, 1,056 from 40 meetings, and Kagoshima, 1051 decisions from 27 meetings.

EGYPT CONSIDERS PLAN TO WATER DESERT

CAIRO, Egypt (EP) An ambitious German plan drawn up in wartime by Hitler's experts to turn 5 million acres of Africa's western desert into a garden may yet be adopted. Egypt's leaders are studying a plan by Georg Borg, the Wehrmacht's chief of industrial production. It was to be carried out "when Rommel's Afrika Corps had conquered Cairo." The Borg project would take five years to complete, at a cost of \$280 million, and within 10 years it would provide food and employment for some 5 million people. The desert would be green and productive as it was during the time of the Roman Empire. Water and power were the two basic requirements. Borg had a novel plan to irrigate the desert with an intricate chain of water and power plants.

"What is the most popular book in the New York Public Library?" inquired a New York newspaper recently. "The Bible," answered Ralph A. Beals, director of the library.

Dr. E. Stanley Jones, in a recent speech in Chicago, said, "I saw the emperor twice on my last visit to Japan, and it's not impossible that he may become a Christian. That would be the greatest conversion since Constantine's, because the Japanese people tend to do everything together."

The Resurrected Body and the Natural Body

By A. V. BEAUBE

TEXT: "And with what body do they come?" 1 Corinthians 15:35.

"We shall be like him," 1 John 3:2.

LIFE BEYOND THE GRAVE is a subject which demands much attention. There are those who might well do all they can to do away with it, for they are not planning, conducting their lives, and believing in such a manner as to cause them to be looking forward to that blessed hope and glorious appearing of the great God and our Saviour, Jesus Christ. They are not looking for Him to appear the second time without sin unto salvation, but they have a certain fearful looking for of judgment and fiery indignation, which will devour the adversaries. However, let that be as it may, the fact remains, the Lord Himself shall descend from heaven and catch up His waiting children, and He will fashion our vile bodies like unto His own glorious body, and "we shall be like him."

If one should doubt the existence of the sun, would it differ? If some do not believe, will it change God's Word? "Let God be true, but every man a liar." Glory to God! He is coming with power and great glory. Let us be ready, since it is a fact that He is coming, and the dead will arise, and we shall be raptured, "If I go away, I will come again," John 14:3. "The Lord himself shall descend from heaven," 1 Thessalonians 4:16. "This same Jesus . . . shall so come in like manner as you have seen him go," Acts 1:11.

The vital question then is: "With what body shall we come?" 1 John 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him: for we shall see him as he is."

WE SHALL BE LIKE HIM. Yes, it was that same body which had been taken limp from the cross (and He bowed His head and gave up the ghost) now raised in power.

1. Sown in corruption, raised in incorruption. 1 Corinthians 15:42.

2. Sown in dishonor, raised in glory. 1 Corinthians 15:43.

3. Sown in weakness, raised in power. 1 Corinthians 15:43.

4. Sown a natural body, raised a spiritual body.

It is sown in corruption and in incorruption. Think of the diseased body which has suffered until it can stand no more. T. B. germs have eaten the tissues of the lungs. The flesh has wasted away. Breath gets shorter, until finally death comes. Cancer sets up in another, and oh the corruption and pain! Yonder on the battlefields of the world they give their lives. The body is deposited in mother earth to decay and await the resurrection day when it will be raised in incorruption, and "we shall be like him." He had His body, but it would not bleed; the blood was gone. God's glory had replaced it.

It is sown in dishonor and raised in glory. That person

who has been the most honored of the community, the most learned, the strongest, the most beautiful, or the richest must come the way of all the earth, for man goeth to his long home, and where is he? A trip to the undertaker's establishment, some flowers, a few words of comfort to the friends, a memorial service, and soon, in most cases, almost forgotten. But wait, Brother, don't conclude, for that is not all. Look! Yonder riding down on the clouds of glory comes the immaculate Son of God! Hear what He says, "Because I live you shall live also." "I am he that was dead and behold I am alive forever more." "He that believeth on me, though he were dead, yet shall he live."

It is sown in weakness and raised in power. We take our loved ones out to some lonely spot. Their bodies lay cold and still. They cannot speak to us. They are helpless and weak. But we are not of those who have no hope, for if we believe Jesus died and rose again, even so will those who sleep in Him be brought back with Him in power and great glory.

It is sown a natural body and raised a spiritual body. In this body we groan to be delivered. The best of us have pains, sickness, sorrow, disappointments, and heartaches, because we live in a natural, human body which is subject to earth's sorrows, but glory, glory, when Jesus comes we shall have a new body, and we shall be like Him. Old things will have been made new. We shall live in a spiritual atmosphere, with perfect bodies, minds, and souls, forever and ever and ever with Jesus and all loved ones.

1 Corinthians 15:47-49, "The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. As we have borne the image of the earthy, we shall also bear the image of the heavenly."

Verses 51-58, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Glory, glory to God! I think I see them, millions of the redeemed! Coming from every nation and every age. Seems that I hear them shout, "O death, where is thy sting? O grave, where is thy victory."

The Power of Sorrow

By FREDERICK W. ROBERTSON

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."—2 Corinthians 7:9, 10.

THAT WHICH IS CHIEFLY INSISTED ON in this verse is the distinction between sorrow and repentance. To grieve over sin is one thing; to repent of it is another.

The apostle rejoiced, not that the Corinthians sorrowed, but that they sorrowed unto repentance. Sorrow has two results; it may end in spiritual life or in spiritual death, and, in themselves, one of these is as natural as the other. Sorrow may produce two kinds of reformation—a transient or a permanent one—an alteration in habits, which, originating in emotion, will last so long as that emotion continues and then after a few fruitless efforts be given up—a repentance which will be repented of; or again, a permanent change, which will be reversed by no afterthought—a repentance not to be repented of. Sorrow is in itself, therefore, a thing neither good nor bad; its value depends on the spirit of the person on whom it falls. Fire will inflame straw, soften iron, or harden clay; its effects are determined by the object with which it comes in contact. Warmth develops the energies of life, or helps the progress of decay. It is a great power in the hot-house, a great power also in the coffin: it expands the leaf, matures the fruit, adds precocious vigor to vegetable life; and warmth, too, develops with tenfold rapidity the weltering process of dissolution. So, too, with sorrow. There are spirits in which it develops the seminal principle of life; there are others in which it prematurely hastens the consummation of irreparable decay. Our subject therefore is the twofold power of sorrow.

I. The fatal power of the sorrow of the world.

II. The life-giving power of the sorrow that is after God.

The simplest way in which the sorrow of the world works death is seen in the effect of mere regret for worldly loss. There are certain advantages with which we come into the world: youth, health, friends, and sometimes property. So long as these are continued we are happy, and because happy, fancy ourselves very grateful to God. We bask in the sunshine of His gifts, and this pleasant sensation of sunning ourselves in life we call religion, that state in which we all are before sorrow comes to test the temper of the metal of which our souls are made, when the spirits are unbroken and the heart buoyant, when a fresh morning is to a young heart what it is to the skylark. The exuberant burst of joy seems a spontaneous hymn to the Father of all blessing, like the mating carol of the bird; but this is not religion: it is the instinctive utterance of happy feeling, having as little of

moral character in it in the happy human being as in the happy bird.

Nay more: the religion which is only sunned into being by happiness is a suspicious thing—having been warmed by joy, it will become cold when joy is over; and then when these blessings are removed, we count ourselves hardly treated, as if we had been defrauded of a right: rebellious hard feelings come; then it is you see people become bitter, spiteful, discontented. At every step in the solemn path of life something must be mourned which will come back no more; the temper that was so smooth becomes rugged and uneven; the benevolence that expanded upon all narrows into an ever-dwindling selfishness—we are alone; and then that death-like loneliness deepens as life goes on. The course of man is downward, and he moves with slow and ever more solitary steps down to the dark silence—the silence of the grave. This is the death of heart; the sorrow of the world has worked death.

AGAIN, there is a sorrow of the world, when sin is grieved for in a worldly spirit. There are two views of sin: in one it is looked upon as wrong; in the other, as producing loss—loss, for example, of character. In such cases, if character could be preserved before the world, grief would not come; but the paroxysms of misery fall upon our proud spirit when our guilt is made public. The most distinct instance we have of this is in the life of Saul. In the midst of his apparent grief, the thing still uppermost was that he had forfeited his kingly character: almost the only longing was that Samuel should honor him before his people. And hence it comes to pass that often remorse and anguish only begin with exposure. Suicide takes place, not when the act of wrong is done, but when the guilt is known, and hence, too, many a one becomes hardened who would otherwise have remained tolerably happy; in consequence of which we blame the exposure, not the guilt; we say if it had been hushed up, all would have been well; that the servant who robbed his master was ruined by taking away his character; and that if the sin had been passed over, repentance might have taken place, and he might have remained a respectable member of society. Do not think so. It is quite true that remorse was produced by exposure, and that the remorse was fatal; the sorrow which worked death arose from that exposure, and so far exposure may be called the cause: had it never taken place, respectability, and

comparative peace, might have continued; but outward respectability is not change of heart.

It is well known that the corpse has been preserved for centuries in the iceberg, or in antiseptic peat, and that when atmospheric air was introduced to the exposed surface it crumbled into dust. Exposure worked dissolution, but it only manifested the death which was already there; so with sorrow, it is not the living heart which drops to pieces or crumbles into dust when it is revealed. Exposure did not work death in the Corinthian sinner, but life.

THERE IS ANOTHER form of grief for sin, which the apostle would not have rejoiced to see; it is when the hot tears come from pride. No two tones of feeling, apparently similar, are more unlike than that in which Saul exclaimed, "I have played the fool exceedingly," and that in which the publican cried out, "God be merciful to me a sinner." The charge of folly brought against one's self only proves that we feel bitterly for having lost our own self-respect. It is a humiliation to have forfeited the idea which a man had formed of his own character—to find that the very excellence on which he prided himself is the one in which he has failed. If there were a virtue for which Saul was conspicuous, it was generosity; yet it was exactly in this point of generosity in which he discovered himself to have failed, when he was overtaken on the mountain, and his life spared by the very man whom he was hunting to the death with feelings of the meanest jealousy. Yet there was no real repentance there; there was none of that in which a man is sick of state and pomp. Saul could still rejoice in regal splendor, go about complaining of himself to the Ziphites, as if he were the most ill-treated and friendless of mankind; he was still jealous of his reputation, and anxious to be well thought of. Quite different is the tone in which the publican, who felt himself a sinner, asked for mercy. He heard the contemptuous expression of the Pharisee, "this publican." With no resentment, he meekly bore it as a matter naturally to be taken for granted—"he did not so much as lift up his eyes to heaven"; he was as a worm which turns in agony, but not revenge, upon the foot which treads it into the dust.

Now this sorrow of Saul's, too, works death: no merit can restore self-respect; when once a man has found himself out he can not be deceived again. The heart is as a stone: a speck of canker corrodes and spreads within. What on this earth remains, but endless sorrow, for him who has ceased to respect himself, and has no God to turn to?

II. The divine power of sorrow.

1. It works repentance. By repentance is meant, in Scripture, change of life, alteration of habits, renewal of heart. This is the aim and meaning of all sorrow. The consequences of sin are meant to wean from sin. The penalty annexed to it is in the first instance, corrective, not penal. Fire burns the child, to teach it one of the truths of this universe—the property of fire to burn. The first time it cuts its hand with a sharp knife it has gained a lesson which it never will forget. Now, in the case of pain this experience is seldom, if ever, in vain. There is little chance of a child forgetting that fire will burn, and that sharp steel will cut; but the moral lessons contained in the penalties annexed to wrong-doing are just as truly intended, though they are by no means so unerring in enforcing their application. The fever in the veins and the headache which succeed intoxication are

meant to warn against excess. On the first occasion they are simply corrective; in every succeeding one they assume more and more a penal character in proportion as the conscience carries with them the sense of ill desert.

Sorry, then, has done its work when it deters from evil; in other words, when it works repentance. In the sorrow of the world, the obliquity of the heart towards evil is not cured; it seems as if nothing cured it: heartache and trials come in vain; the history of life at last is what it was at first. The man is found erring where he erred before—the same course, begun with the certainty of the same desperate end, which has taken place so often before.

They have reaped the whirlwind, but they will again sow the wind. Hence I believe that life-giving sorrow is less remorse for that which is irreparable than anxiety to save that which remains. The sorrow that ends in death hangs in funeral weeds over the sepulchres of the past. Yet the present does not become more wise. No one resolution is made more firm, nor one habit more holy. Grief is all. Whereas sorrow avails only when the past is converted into experience, and from failure lessons are learned which never are to be forgotten.

2. Permanence of alteration; for after all, a steady reformation is a more decisive test of the value of mourning than depth of grief.

The susceptibility of emotion varies with individuals. Some men feel intensely; others suffer less keenly; but this is constitutional, belonging to nervous temperament rather than to moral character. This is the characteristic of the divine sorrow, that it is a repentance "not repented of"; no transient, short-lived resolutions, but sustained resolve.

And the beautiful law is that in proportion as the repentance increases the grief diminishes. "I rejoice," says Paul, that "I made you sorry, though it were but for a time." Grief for a time, repentance forever. And few things more signally prove the wisdom of this apostle than his way of dealing with this grief of the Corinthian. He tried no artificial means of intensifying it—did not urge the duty of dwelling upon it, magnifying it, nor even of gauging and examining it. So soon as grief had done its work the apostle was anxious to dry useless tears—he even feared lest haply such an one should be swallowed up with overmuch sorrow. "A true penitent," says Mr. Newman, "never forgives himself." Oh false estimate of the gospel of Christ and of the heart of man! A proud remorse does not forgive itself the forfeiture of its own dignity; but it is the very beauty of the penitence which is according to God that at last the sinner, realizing God's forgiveness, does learn to forgive himself. For what other purpose did St. Paul command the Church of Corinth to give ecclesiastical absolution, but in order to afford a symbol and assurance of the divine pardon, in which the guilty man's grief should not be overwhelming, but that he should become reconciled to himself? What is meant by the publican's going down to his house justified but that he felt at peace with himself and God?

3. It is sorrow with God, here called godly sorrow; in the margin sorrowing according to God.

God sees sin not in its consequences but in itself; a thing infinitely evil, even if the consequences were happiness to the guilty instead of misery. So sorrow according to God is to see sin as God sees it. The grief of Peter was as bitter as that of Judas. He went out and wept bitterly, how bitterly none can tell but they who have learned to

look on sin as God does. But in Peter's grief there was an element of hope, and that sprang precisely from this—that he saw God in it all. Despair of self did not lead to despair of God.

This is the great, peculiar feature of this sorrow: God is there; accordingly self is less prominent. It is not a microscopic self-examination, nor a mourning in which self is ever uppermost: my character gone; the greatness of my sin; the forfeiture of my salvation. The thought of God absorbs all that. I believe the feeling of true penitence would express itself in such words as these: There is a righteousness, though I have not attained it; there is

a purity, and a love, and a beauty, though my life exhibits little of it. In that I can rejoice. Of that I can feel the surpassing loveliness. My doings? They are worthless. I can not endure to think of them. I am not thinking of them. I have something else to think of. There, there; in that life I see it. And so the Christian—gazing not on what he is, but on what he desires to be—dares in penitence to say that righteousness is mine, dares, even when the recollection of his sin is most vivid and most poignant, to say with Peter, thinking less of himself than of God, and sorrowing as it were with God, "Lord, thou knowest all things; thou knowest that I love thee."



You Are What You Eat

By MRS. RALPH E. WILLIAMS

EVERY HOMEMAKER in America knows the vital importance of these words to every member of the family. It is logical and reasonable to assume that the right kind of diet for the family gives them a longer lease on life with greater vitality and energy. Hours are spent in the planning and preparation of food for the physical body. The children are taught from infancy that certain foods must be eaten to sustain life and any child with this knowledge instilled into his life has a better foundation for the years to come than the unfortunate youngster who is allowed to eat according to his or her own fancy.

Careless eating soon brings about jaded appetites and the body begins a slow process of deterioration. However, very few mothers allow this to occur; instead, they strive to help their families reach perfection in good health. They go about feeding their loved ones in a serious way, and certainly that is the only way to do it, but those words can apply to each of us in more than just a matter of correct diet—YOU ARE WHAT YOU DIGEST, SPIRITUALLY SPEAKING—and that is by far more important, for I am speaking of the soul that will live on and the eternity that we will spend together when this life is over.

The major part of the children's spiritual learning will come from the two most respected people in the world to them—Mother and Dad. We go to the super market to obtain food for the week and attend the house of God to receive the deeper things of life. While we always come home with all the needed groceries, we sometimes leave the church with the same emptiness in our hearts with which we arrived. A custom to which some of us have become accustomed is to listen to the preacher and then

apply his God-given message to our neighbors and friends, certainly not to our own hearts. Instead of searching ourselves, we return home expecting to give our children a spiritual depth and consecration that is not evident in our own lives. As families, we live in a world torn by doubts, fears, and anxiety. The moments spent away from home necessitate fast movement and the streamlined hours of the time in which we live even enter our home-life if we permit them to do so. Home, the best place in the world, should be a haven that is filled with peace, love, a joyous outlook, and a sure knowledge for every member of the family that "all things work together for good to them that love God." With these wonderful truths filling the hearts of young America, then we as homemakers will have nothing to fear!

NOT GROWING OLD

*They say that I am growing old;
I've heard them tell it times untold
In language plain and bold.
But I'm not growing old;
This frail old shell in which I dwell
Is growing old, I know full well.
But I am not the shell.*

*What if my hair is turning gray?
Gray hairs are honorable, they say.
What if my eyesight's growing dim?
I still can see to follow Him
Who sacrificed His life for me
Upon the cross of Calvary.*

*What should I care if Time's old plow
Has left its furrows on my brow?
Another house, not made with hand,
Awaits me in the glory land.
What though I falter in my walk?
What though my tongue refuse to talk?
I still can tread the narrow way;
I still can watch and praise and pray.*

*My hearing may not be as keen
As in the past it might have been;
Still I can hear my Saviour say
In whisper soft, "This is the way."
The outward man, do what I can
To lengthen out this life's short span,
Shall perish and return to dust,
As everything in nature must.*

*The inward man, the Scriptures say,
Is growing stronger every day.
Then how can I be growing old
When safe within my Saviour's fold?
Ere long my soul shall fly away
And leave this tenement of clay.
This robe of flesh I'll drop and rise
To seize the "everlasting prize";
I'll meet you on the streets of gold,
And prove that I'm not growing old.*

—Helen Murray.



From the Foreign Missions Executive Secretary's Desk, 1080 Montgomery Avenue, Cleveland, Tennessee—PAUL H. WALKER

My First Article in Flight Around the World

By WADE H. HORTON, Missions Field Representative

Well, at last I am in the air, travelling via the Pan American Nightingale on the first lap of my world trip in behalf of the foreign mission program of the Church of God.

We left San Francisco at one o'clock Sunday afternoon and will arrive in Honolulu 8:40 p.m., local time, the same day—a nine hours and forty minutes' nonstop flight, which is 2,395 miles. The weather is ideal and expected to be good all the way.

As we fly out over the Pacific at an altitude of 10,000 feet, my mind and heart are filled with mixed emotions. First is the reluctance and dread of leaving behind my wife and children for nearly five and a half months. One month seems like a year when you are away from those you love and appreciate. Second is the feeling of enthusiasm and anticipation of meeting new friends, and old ones, in other parts of this world of ours, who are laboring and serving in this cause we all love better than we love our own lives; the feeling that, by God's grace, we might be able to strengthen and encourage our missionaries and other workers by personal contact, by discussion of our mutual problems, and by ministering to them the Word of God.

As I think of the job to be done these next few months, my unworthiness and incapacities loom up in front of me like an unsurmountable mountain, and I can only cry in my heart to God for strength, wisdom, and the anointing necessary to do the job expected of me by my church and my God.

As I meditate on these things and talk to my heavenly Father about them, these verses of Scripture pace back and forth before me in a panoramic view, and, oh, how encouraging the Word of God can be in a time like this! The joy and tranquillity that the Scripture brings to the human heart transcends all human imagination. Thank God for His Word!

Here they are:

Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Hebrews 4:16, "Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need."

2 Corinthians 2:14, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh

manifest the savour of his knowledge by us in every place."

These verses from God's own Word seem to convey to my heart the truth that if we are wholly and completely His, we can approach Him with assurance that we shall be triumphant in all our endeavors as we work at the job of reaching a lost world with the gospel of Jesus Christ our Lord.

Blessed truth! Blessed labor! Blessed results! And blessed reward!

I have already had two interesting conversations on the Nightingale. The first was with an Australian who is a very loquacious sort of fellow. In everyday language, he has the gift of gab. The subjects, of course, were religion, politics, and world conditions. The Australian is a member of an evangelical church but is downstairs now at the cocktail bar becoming thoroughly imbibed with alcoholic beverages. There is nothing unusual about a church member doing this, but no Christian will ever do it, for to do so would defile the temple of God and dishonor Jesus Christ.

The other was with Dick Le Tourneau, nephew of R. G. Le Tourneau, the industrialist and Christian leader. Out of this came some real helpful information about missions in Liberia, Africa, Peru, and South America. My intellect and my spiritual man thrives on the subject of missions, because I'm trying to major in missions. Too long, many of us have minored in majors and majored in minors.

Missions is the heartbeat, the heartthrob of a loving, benevolent, and heavenly Father, going out in compassion toward a lost world. It is the soul sob, the soul cry of a suffering, dying Saviour to a straying world to be reconciled to God through His death and resurrection power.

Missions is the Church at work. Missions is not a part of the Church. MISSIONS IS THE CHURCH. We, as a church, have no other right to exist other than to do our very best to evangelize the world.

The church that cannot see past its own doors will die in its tracks. Thank God I'm part of God's Church! a mighty, moving, militant Pentecostal power in the world today!

We are now coming into Honolulu, Hawaii. Below are patches of light, some large and some small, winking upwards a welcome to us in the great strait-cruiser. Now we are circling a tremendously large patch of light which, of course, is Honolulu. Down we go to the landing field and settle on the strip almost as easy as a duck settles on the water.

My heart is beating fast as I walk out of the plane, wondering if the Hawkins are there to meet me. (We were not coming in on schedule.) My anxious eyes scan the crowd looking for a familiar face, and they soon have their reward, for coming through the crowd are smiling faces of friends in Christ. The greetings, handshakes, and the Hawaiian custom of putting leis around the neck are led by Sister Hawkins, then Brother Hawkins, Brother Joe Starnes, a sailor whose home is in Belmont, North Carolina, also Brother and Sister Nakashima, pastor of Halawa Church of God here in Honolulu, and a number of Brother Nakashima's members. Then, even though it is nine o'clock, they inform me that the saints are still in the church and expecting me to speak to them. As we drive up to the church and look in through the window, we can plainly see Brother Dalraith N. Walker preaching in the old-fashioned Church of God way. He

soon quits preaching and calls Sister Walker to the platform. They put two more leis around my neck. Beautiful Hawaiian and Samoan songs are then sung especially for me, after which I am introduced and speak, with the leis still around my neck, six or eight of them. I speak for about fifteen minutes. The Spirit moves among us, and a good time is had by all, especially by the visitor. After service is another good, old-time, Church of God handshaking meeting, praying for the sick, and then to the Hawkins' home. Almost immediately refreshments are served by Sister Hawkins, and, to say the least, it is a sumptuous repast.

Conversation time! The exchange of news! Well, Brother and Sister Hawkins, Brother and Sister Dal Walker, Brother and Sister Nakashima, Brother Joe Starnes and I talk and have a delightful time until late in the night.

Prayer time! Oh, what a joy can be experienced in a good concert prayer with God's children who are sincerely and sacrificially working for Him!

I'm tired and sleepy, so I think I will quit for this time. More news will be coming later.

A Layman Joins the Foreign Missions Caravan

I AM OF THE OPINION that the readers of the EVANGEL will be blessed to hear that our Brother Johnnie Owens, with his good wife and little son, have joined the Foreign Missions Caravan and have assumed their responsibilities as of the 17th of November.

Brother Owens, though a layman, has a preaching message and a burden for the mission cause that consumes every ounce of his energy, which is dedicated on the altar of sacrifice for the lovely Lily of the Valley, the Rose of Sharon, the Bright and Morning Star.

Brother Johnnie loves the Lord, and through kindness, our Brother G. R. Watson and his good wife, of the Riverside Church of God in Atlanta, Georgia, kindly consented, with deep regret, of course, to relieve Brother Owens of the responsibilities he has so ably carried at the Riverside church. Brother Watson did tell me when speaking long distance over the telephone, "Take good care of that boy. He is a precious, precious, blessed man of God, so you look out for him." That will give our readers some idea as to how Johnnie has endeared himself to the hearts of the people with whom he has served faithfully for the mission cause for the past few years.

We requested Brother Owens to write a sketch of his activities, including some of the highlights of his life story, to which he has kindly consented.

It is our opinion that Brother Owens will find a great field for his deep desires for God and the mission cause in the Caravan of the Foreign Missions Department.—Paul H. Walker, Executive Missions Secretary.

JOHNNIE M. OWENS was born near Marietta, Georgia, May 2, 1917. His education was received at the Chattahoochee School near Atlanta, Georgia.

At the age of 17, he began work, and soon afterward fell in love with his lovely wife, Annette Robinson, who has tried to make up for what Johnnie missed in his mother who died when he was very young.

In 1942 Johnnie began a tour of duty with the U.S. Army in Australia, New Zealand, Ceylon, Egypt and

Libya, Jerusalem, Puerto Rico, Haiti, Dominican Republic, Jamaica, and Cuba.

He was saved in Benghazi, Libya, August 22, 1943, at 2:30 p.m. When he returned home, his heart was burdened for the great cause of missions.

On August 4, 1946, a small group of children was gathered at Johnnie's home, and he began to teach them beautiful choruses about Jesus and His Word. An offering was taken at each service, and when \$5.50 was accumulated, it was sent to an elderly missionary he had met while in Egypt.

It wasn't too many months before God graciously honored these efforts and interest in the lives of children by sending a special ray of sunshine, a little boy, namely, John Stephen, to add to Johnnie's and Annette's lives and to the children's choir.

After a few months Johnnie united with the Riverside Church of God. With the help of the pastor and his wife, Reverend and Mrs. G. R. Watson, and the people at the church, he set out to help "speed the light" into all the world.

At the date of this writing the Lord has given funds for 110 mission buildings and churches in many different fields, and many, many hundreds of pounds of used clothing, Bibles, literature, and food have been shipped to our Church of God missionaries who are laboring at their posts of duty.

All money for these buildings has been sent to our Church of God Missions Department in Cleveland, Tennessee. Johnnie has received letters of appreciation from our different missionaries telling him how his gifts have helped them.

The progress of the work from August 4, 1946 to October 22, 1953, is as follows:

\$22,633.00 raised for 110 mission buildings.

1,579 boxes of used clothing, Bibles and Testaments, literature, and food mailed to 33 islands and foreign countries.

The postage raised to mail these boxes, \$4,007.90.


Total number of pounds shipped—25,775.

In Johnnie's own words: "It would be a long, long story if I were to tell you how the money was raised to do all this. The clothing and literature were not solicited and given only from our own church and the city of Atlanta, but as others found out about our work, I received boxes from all over the States. The food came mostly from our people here at Riverside. To raise the postage for these boxes and to build our church memorials, we gathered and sold newspapers, coat hangers, used furniture that was given us, and almost any item one could think of, besides soliciting and giving what we could. Some of the members and different friends gave money for a 'memorial' building, and this helped a lot. I say it humbly, 'No one but the dear Lord could ever know the sacrifices that went along with the raising of these funds.'

"It is my desire to let every tribe of every nation know that 'Jesus saves' and to hasten His soon return according to Matthew 24:14, 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.' Mark 16:15, 'And he said unto them, Go ye into all the world, and preach the gospel to every creature.'

"So my desire is that you will feel a definite burden for the mission field after reading this, while it is yet white unto harvest, and feel encouraged to give sacrificially to help spread the gospel to every tongue before the blessed return of our Lord Jesus Christ."

Religious NEWS (EP)



ASSEMBLIES OF GOD GOING ON NETWORK

SPRINGFIELD, Missouri (EP) The world-wide broadcast of the Assemblies of God, "REVIVALTIME," is to be aired for the first time over a national network on December 20, using the facilities of the ABC broadcasting system. The Rev. E. M. Clark, radio director for the Assemblies, has announced that a new speaker for the broadcast has been chosen. He is the Rev. Morse Ward, pastor of the First Assembly of God of Bakersfield, California, who is leaving his pastorate to assume his new duties. Ward, who is the son of an old-time Pentecostal preacher who was one of the pioneers of the Assembly organization, has done an outstanding work as pastor of a rapidly growing church. He will devote his whole time to the broadcast, having a part in the promotion of the program as well as the speaking voice representing the Assemblies of God around the world. In addition to the network stations opening their facilities to REVIVALTIME, a number of foreign stations are continuing to carry the program, including some of the world's largest radio outlets.

LETTER TO EISENHOWER DECLARES APPEAL IS TRAGIC

NEW YORK (EP) An open letter to President Eisenhower deprecated the recent plea of the President for churches to minimize their differences, and declared that the rift of disagreement between modernism and fundamentalism was as great as that between Elijah and the prophets of Baal.

FALLING PRICES, TOO MUCH FOOD, IMPERILS WORLD

ROME, Italy (EP) The Food and Agriculture Organization (FAO) said Saturday that falling prices and mounting stocks of unsold food, particularly in North America, threatened to widen the gap between the world's few well-fed and the many hungry. On the eve of a three-week conference of the 68-nation U.N. organization, it was disclosed that its latest surveys show a trend back to "the dilemma of the '30's, with excess food co-existing with hunger." Its experts urged that "a more selective approach to agricultural expansion" quickly replace the present policy of mere over-all increasing of food output.

BIBLE ON NORWAY NEWSSTANDS

OSLO, Norway (EP) In an effort totally new to the conservative Lutheran countries of Scandinavia, the

Church of Norway has sanctioned sale of the Gospels in magazine format on newsstands throughout the country in order to bring the Bible into people's homes and to make them read it. It was announced here that a new edition of the Gospel by St. Mark, printed in magazine format and illustrated with photos of modern Norwegian life, has been released for sale at newsstands at the price of one crown (14 cents) each. The modern illustrations, it was explained, were meant to emphasize the timeliness and timelessness of the Holy Scriptures.

It is hoped, the press reports said, that this new approach to Bible editions will help to bring the Holy Scriptures into many Norwegian homes which have had no Bible at all, and also to persuade people, who kept traditional editions of the Bible but never read them, to read the Gospel. If the first edition, printed in 100,000 copies, proves popular, it will be followed by similar editions of other portions of the Bible. The reports added that the Church in Denmark is contemplating a similar project.

CONGRESSMAN CALLS ON CHURCHES FOR HELP

WASHINGTON, D. C. (EP) Rep. Harold H. Velde has announced that he is calling for advice from American churchmen on the work of the House Un-American Activities Committee. Favorable responses have been received from the National Council of Churches, the National Catholic Welfare Conference, and the American Jewish Committee. Rep. Velde said he realized that the greatest single force combating Communism in the United States and throughout the world was the organized religious groups and that the Committee could profit greatly from the advice and counsel of such persons.

BILLY GRAHAM LIKES MARTIN LUTHER FILM

NEW YORK (EP) Evangelist Billy Graham has issued an unsolicited endorsement of "Martin Luther," the feature film on the leader of the Protestant Reformation, it was announced here by Louis de Rochemont Associates, producers of the picture for Lutheran Church Productions, Inc. Dr. Graham, who "dropped in off the street" to see the film at the Loop theater in Chicago, where it is now in its seventh week, hailed the picture as "one of the most phenomenal and thrilling stories of modern times."

"No punches are pulled in giving the full story of why and how Protestant-

ism was born and how justification by faith became the watchword of the Church," he said. The noted evangelist urged Christians of every denomination to see the film, because, he said, "it will strengthen their faith."

More than 1,500,000 people have so far paid admission to see the Martin Luther film at 170 different theaters throughout the United States, it was announced in New York recently at a one-day showmanship conference of the Louis de Rochemont field organization. The field representative and sub-distributors of the success film were told by Cresson E. Smith, general sales manager of de Rochemont Associates, that the theaters which have extended the Martin Luther film runs beyond the original schedules were "innumerable."

LIQUOR ADVERTISING BANNED IN IRAQ

BAGHDAD, Iraq (EP) Liquor advertising has been banned in Iraq, according to a letter received recently from Rev. E. Jacob, evangelist of the Evangelistic Center of Baghdad. The new prime minister of Iraq, Mr. M. Fadhil al Jamali, has banned the display of liquor advertising in front of liquor shops as a first step to discouraging liquor sales. This wise action has met with approval in the country and should give food for thought to Americans and Europeans who are beset with blatant liquor advertising on every hand. Mr. Jacob declares this action has been a definite answer to persistent prayer by the Evangelistic Center.

PENTECOSTAL CONVENTION FEATURES UNITY

CHARLOTTE, North Carolina (EP) Visitors to the Sixth Annual Convention of the Pentecostal Fellowship of North America can't stop talking about the wonderful spirit of unity and fellowship that prevailed at the sessions held in the Armory Auditorium of Charlotte, North Carolina, October 27, 28, 29. The PFNA comprises the larger Pentecostal groups of the continent and drew large crowds for the convention sessions. Meetings were addressed by leaders of PFNA member denominations, including Dr. Howard P. Courtney, Foursquare Church; Rev. James Van Meter, Assemblies of God; Rev. Walter E. McAllister, Pentecostal Assemblies of Canada; Rev. James Cross, Church of God, Cleveland, Tennessee; Rev. Clayton Lawson, Church of God Mountain Assembly; Rev. J. Frank Spivey, Church of God. Officers were reelected to serve another term, including, Dr. Howard P. Courtney,

Foursquare Church, Chairman; Rev. E. J. Fulton, Open Bible Standard Church, Vice Chairman, Rev. Gayle F. Lewis, Assemblies of God, Vice Chairman; Rev. C. M. Wortman, Pentecostal Assemblies of Canada, Secretary; Rev. H. L. Chesser, Church of God, Treasurer.

The convention sessions were preceded by a youth seminar at which the youth leaders of the various groups met to consider mutual problems and to plan for concerted action. A foreign missions seminar also was held the day preceding the convention, featured by a full discussion of indigenous missionary methods. A new book, "The Indigenous Church," by Melvin Hodges, of the Assemblies of God, was presented to the group and is to receive wide circulation and use among Pentecostal mission in the future.

Resolutions were adopted by the PFNA delegates complimenting the President of the United States on the spiritual approach he has made to the problems of government, and for his endorsement of the "March of Freedom" program which is being carried on by the National Association of Evangelicals to call the nation back to the proper sense of dependence on God. The convention also went on record as opposing the widespread circulation of obscene and pornographic literature on the newsstands, and denounced liquor advertising on TV and radio. The convention voted to hold the 1954 convention at the Shrine Mosque in Springfield, Missouri, which is the headquarters of the Assemblies of God.

BRITISH MINISTER PREACHES IN MOSCOW

MOSCOW, Russia (EP) Canon Mervyn Stockwood, of Bristol, preached in Moscow on Sunday October 25; with the aid of an interpreter he spoke to an evangelical congregation of 3,000 people. He told them all Britain yearned for peace and good will among nations and British leaders were doing their utmost to this end. He assured his congregation "of the interest and affection of the churches in England for their brother Christians in Russia." Earlier, Canon Stockwood attended the liturgy of the Russian Orthodox Church, sitting in the sanctuary with Russian priests. During a visit to the Moscow Patriarchate to convey greetings from the Archbishop of Canterbury, he was given a pectoral cross to take to England for the Primate. The gift was made by the Patriarch of Moscow, Alexei.

SUNDAY SCHOOL UNION CELEBRATES 150 YEARS

SUNBURY-ON-THAMES, England (EP) The Sunday School Union of England and Wales is now celebrating its one hundred and fiftieth birthday. The anniversary is being marked by an international assembly of Sunday School leaders from Europe, the Near East, and the United States at Sunbury-on-Thames. This British Union has from its very beginning maintained a concern for Sunday Schools

in other countries, and rendered conspicuous services to them.

The Minister of Education, the Rt. Hon. Florence Horsbrugh, pictured the Sunday Schools as the precursors of the present state schools, saying that when Robert Raikes opened his first Sunday School in Gloucester in 1780, he visualized Sunday Schools supplemented by day and evening classes, forming the basis of a national educational system. The 1944 Education Act would have pleased him for two reasons: first, because it placed upon the local education committees the duty of contributing toward the spiritual and moral, as well as the mental and physical, needs of the children, and, secondly, because collective worship and religious instruction was compulsory in every school maintained by public funds.

WEST GERMAN MINISTERS VOLUNTEER TO SERVE IN EAST

STUTTGART, Germany (EP) The great lack of trained ministers in many East German parishes has caused young West German pastors to volunteer for service in the East Zone, according to *Evangelischer Pressdienst*, official news bulletin of the Evangelical Church in Germany. The bulletin said that the need for trained ministers in the East Zone is increasing in spite of the great numbers of volunteer church workers, especially from the ranks of church youth organizations. From the Church of Wuertemberg alone, the bulletin added, ten young clergymen have recently offered to serve in the East Zone.

In addition, it said, it will now also be possible for young men from the East Zone, who studied in West German theological seminaries to return to serve in the East.

PRESIDENT EMPHASIZES VALUE OF CHRISTIAN VIRTUES

WASHINGTON, D. C. (EP) Launching in 1953 Religion in American Life (RIAL) campaign, with a four-network recorded radio message stressing the theme, "Light Their Life with Faith," President Eisenhower declared that "the religious virtues—charity, mercy, brotherly love and faith in Almighty God—are the inspiration of the American way. . . By strengthening religious institutions, the Committee on Religion in American Life is helping to keep America good. Thus it helps each of us to keep America great."

RIAL's annual drive to promote religion in personal and community life is endorsed by the National Council of Churches, the Synagogue Council of America, and 23 other religious bodies; also many civic clubs and organizations. American business, through the Advertising Council of America, contribute national advertising in all major media.

PRESBYTERIAN MISSION LEADER REPORTS ON COMMUNISM

NEW YORK (EP) The Rev. Dr. Charles T. Leber, General Secretary of the Board of Foreign Missions of the

Presbyterian Church in the U.S.A., returned to New York Thursday, November 12, after five months overseas. Dr. Leber spent a month in India and Pakistan, consulting not only with church leaders, but with the people in villages and cities and with government leaders. He returned convinced that Christians must make India and Pakistan priorities immediately lest India become another China. He spent a month in Germany, traveling back and forth between the East and West zones, consulting with religious leaders and young people, but especially with thousands of refugees from the East Zone. He says, "Communists don't know what to do with the faith and courage of a Christian."

He spent seven weeks in the Far East, especially in Thailand, Japan, Formosa, and Indonesia. He was struck by the vitality of these young republics, all established since the end of World War II, and the new importance of religious movements.

NOTES FROM THE NEWS

The Nobel Committee of the Norwegian Parliament has awarded the Nobel Peace Prize for 1952, previously not distributed, to Dr. Albert Schweitzer, Alsatian medical missionary, musician and philosopher. The Peace Prize for 1953 goes to General George C. Marshall, author of the Marshall Plan. The honors will be presented in Oslo on December 10.

A collection of Bibles and New Testaments in 78 tongues has been presented as a gift to the President and Mrs. Eisenhower by Daniel Burk, President of the American Bible Society.

As of September 1, there were an estimated 25 million TV sets in the United States, an increase of 6½ million over 1952. Fifty-five per cent of all United States homes now have TV sets.

Americans consumed 18.86 gallons per capita of alcoholic beverages in 1952, for an all-time high. Since it is believed that approximately 40 per cent of Americans never drink, the consumption rate of those who do is higher than the above rate.

The Japan Baptist Convention now has 55 organized churches, 47 preaching stations, and numberless other centers of worship. The churches baptized 1,080 members last year. Membership has increased from 1,000 five years ago to a present membership of 7,000. Offerings last year totaled approximately \$35,000, which was about 35 per cent of the tithe potential of the 7,000 members. This average of \$5.00 per member would compare to \$50.00 per member by United States income standards. Southern Baptists per capita gifts last year were \$32.48.

The President has signed legislation which for the first time in American history recognizes civilian service performed by conscientious objectors as being "constructive service" equal to military duty.



Malden, Mo., Church of God, located on South Graham Street.

Since September 28, 1952, when this church was organized, God has blessed us with new members and this new building.—Miss Natheline Burge, Sunday School Secretary.

MOBILE, Ala.—The Oakdale Church of God has made rapid progress under the leadership of our good pastor, Rev. D. L. Barrett. Every department of the church has shown a steady increase since his coming. We have gained 30 new members since the last General Assembly.

We have just closed a very successful revival, with Rev. Paul Henson as the evangelist. Bro. Henson is one of the best evangelists we have ever had here.—Reporter, Mrs. Geneva Weekly.

CHURCH OF GOD ORPHANAGE Sevierville, Tennessee

Dear Friends of the Orphanage:

"Turning Coupons into Dollars" has surely been a most worth-while project in recent years. The continued and active interest of our readers throughout the Church will enable us to maintain the fine "Income from coupons." We urge that even greater efforts be made to gather and send us particularly the coupons from the products listed at the bottom of this letter.

We do want the coupons from all the listed products, and others of value. The fine opportunity for securing more extra dollars, under the terms of the generous new special offer calls, however, for giving special emphasis to gathering the coupons currently worth twice their normal value! To July 31, 1954, we are to be allowed **DOUBLE VALUE** (or \$8.00 per 1,000) for the specific coupons from

Octagon Toilet Soap
Octagon Cleanser
Octagon Detergent
Kre-mel Desserts (new)
Hearth Club Baking Powder
Rumford Baking Powder
Kirkman Detergent
Liquid Starch (new)

During the last twelve months, our "Income" from these particular products has amounted to approximately \$9,800. During the full period (since 1932) that we have asked for such contributions, the grand total of receipts has grown to \$61,832! These figures certainly demonstrate the value to us of this project. Greater quantities of coupons are now in circulation and available for collection, thus

reports

providing a **REAL** opportunity for not only maintaining but increasing our income from this source.

Strong leadership of a specially named coupon committee is sure to bring the best results. Do urge every member to take part in assuring the even greater success of this "costless" plan. It will help us greatly in handling large quantities of coupons if you would please put those of like kinds together in marked bundles of 25, 50, or 100 each before sending in your accumulations. We can move forward on this project—so, **PLEASE HELP**. Cordially yours, Donald Freeman, Organizational Division, Premium Department.

Coupons are wanted particularly from the following products:

Octagon Soap Products
Ballard's Obelisk Flour
Kirkman Soap Products
Lint Liquid Starch
Luzianne Coffee and Tea
Rumford Baking Powder
La Rosa Macaroni Products
Borden's Silver Cow Evaporated Milk
Borden's Magnolia Condensed Milk
Mrs. Filbert's Margarine
Hearth Club Baking Powder
Kre-mel Desserts

There are many, many more coupons that are valuable besides those listed. Gather them and send them in.

MONROE, Ga.—Under the leadership of Brother Harry Henderson, who came to Monroe in September, our church has been greatly blessed.

The Sunday School has grown from 75 to over 100, and our offering has increased. We are raising money in our Sunday School to help our building fund. We desire the prayers of all the churches, our former pastors, and

every official in the Church of God that we can have a new building in Monroe.

Before Brother Henderson came here, our attendance was 268 to 307 a month, and the offerings were from \$20 to \$30 a month.

In October we had 411 in attendance and our offering was \$105.75. We now have \$251.54 in the treasury. We praise God for what He has done for us.—C. D. Gilbert, Sunday School Secretary.



Earl P. Paulk, Sr.

I am happy to report that our district conventions are going wonderful. The people are pledging for missions by the thousands of dollars, and we have raised \$2,376 for subscriptions to the **Evangel and Lighted Pathway**.—Earl P. Paulk, Sr., Overseer of North Carolina.

CROSS KEYS, Pa.—Upon arriving here, I found a group of people I felt at once I loved. Even from the first service we appreciated the presence and power of God. We have enjoyed an increase in almost every department.

In September we began a revival campaign and one evening upon arriving at the church we found the church decorated with leaves and corn shucks in one corner of the building. The altar was arranged with home-canned vegetables. In front of the altar the space was filled with groceries of all kinds, the seating capacity was all taken, also.

Our heartfelt gratitude was more than we could express. This showed appreciation and love from this Church to God and His cause, and also for their humble pastor. We deeply appreciate these fine people and we want to be a blessing to God and the church.—Reverend and Mrs. J. K. Morgan, Pastor.





FLORIDA

TAMPA, Fla.—In three weeks more than thirty believers were filled with the Spirit in the revival here. Evangelist Minnie Irene Hillhouse was used greatly of the Lord in helping seekers to receive the baptism of the Holy Ghost by yielding themselves to Him. She explained that many people fail to receive the Baptism because they fail to yield themselves or because of doubt.

While many were filled during the first prayer, others did not receive their Baptism until the second or third night. In most instances the testimony was, "If I had known it was that easy, I could have had the Holy Ghost baptism a long time ago!" Among those who came for prayer were some who wanted a renewing of the Holy Ghost.—Joe Woodward, Pastor.

NORTH CAROLINA

PINEVILLE, N. C.—We had a wonderful revival with Rev. Eugene Furr, of Cadillac, Michigan, as evangelist. Many were healed of various sicknesses. One woman had her hearing restored in one ear and the hearing of the other ear made good. Twenty-three were saved, 8 sanctified, 7 filled with the Holy Ghost, 15 baptized in water, and 11 added to the church, with 3 coming in by transfer. This is Brother Furr's second revival in Pineville. He has been a great blessing to our church.—Mrs. Addie Sloan, Reporter.

VALDESE, N. C.—"Blessed are the merciful, for they shall obtain mercy." Blessed is the church whose mercy and compassion reaches out to the poor and needy, for their number shall be increased.

Our Sunday School has grown from about 150 to 407 because we have gone out after the people, body and soul. As Job said, "I was (the church) a father to the poor; and the cause which I knew not I searched out" (Job 29:16). The Psalmist said, "Blessed is he that considereth the poor." St. Mark said of Jesus, "The common people heard Him gladly."

Where there is no vision the people perish.

I thank God for Brother and Sister Darnell and the Church of God in Valdese, for we have caught the mission spirit—not only foreign, but home missions, also, and because of this the church is growing and souls are coming to Christ.—Mrs. Bertha Hunt.

Telegram

WEST GASTONIA, N. C.—West Gastonia, N. C., church in one of the greatest revivals in history. Large crowds, 54 saved, 28 sanctified, 23 baptized with Holy Ghost, 20 added to church. Still going on—end not in sight. Roland Verrico, Evangelist.—J. R. Eason, Pastor.

TENNESSEE

ORME VALLEY, Tenn.—We have just had a wonderful revival with Sister Reed as the evangelist. Sister Logan and Sister Cockering rendered wonderful music and singing. Many were healed, 12 saved, sanctified, 10 filled with the Holy Ghost, and the church wonderfully revived, for which we are glad.—Sarah C. Hill, Pastor.

TEXAS

PARIS, Tex.—We have just had a great revival at our church conducted by Dr. Helen Morrow. Twenty-four were saved, 5 sanctified, 3 baptized with the Holy Ghost, and 16 added to the church. It was a privilege and a great blessing to have had Dr. Morrow as the evangelist. We also thank God for our good pastor, Ray T. Hill, who is doing his best for the interest of our church.—Alvana Coker, Reporter.

VIRGINIA

TIPTOP, Va.—We are glad to report a good revival. There were 7 saved. Our evangelists were Sister Norma Jean Atwood, of Bristol, Virginia, and Sister Nadyne Rasnake, of Honaker, Virginia. We also thank God for our pastor, Evert Lambert. He has been a blessing to us.—Eula Hoops, Clerk.

WASHINGTON

KELSO, Wash.—We praise God for the wonderful dedication service we

had Sunday, November 15, at the Kelso, Washington, Church of God. We have worked hard for the nice church building we have now.

The church was organized in the home of Mr. and Mrs. Brock Cheshire in January, 1943. After we purchased the lot where the church is now, we had services in a tent. Then we built the basement in which we had services for quite some time. Now we have a nice church in which to worship. The Cheshires have been a great blessing to the church.

Our good pastor, Brother Ira J. Cruce, and his family have been with the church from the beginning. Brother Cruce wasn't a preacher at that time, but decided to obey the call to the gospel and has done a wonderful job as pastor of the Kelso Church. They have worked hard to make the church what it is today.

The church started out with a very small Sunday School, but we broke our attendance record with 142 present on dedication day.

Sunday morning we heard a good message from a former pastor, Brother C. G. Bellah. After a lunch in the basement, served by our sisters, our good state overseer, Brother F. W. Goff, brought the dedicatory message. He raised \$422 in offerings and pledges to finish the entrance of the church and put in rest rooms. We praise God for our state overseer and our good pastor and family. We know it's through God's help that the church has grown to what it is today.—Bessie Mae Trusty.

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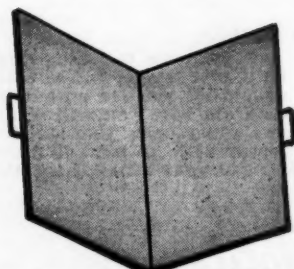
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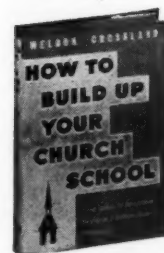
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in memoriam



THOMAS
Died in the Line of Duty

Rev. Virgil W. Thomas has gone to his reward and the Church has lost a most useful minister. Brother Thomas was converted twenty-three years ago at Metz, West Virginia, at which place he united with the Church of God and began his most successful ministry.

He served as pastor in Moundsville, West Virginia, which church he organized, also Beckley, West Virginia; Bluefield, Virginia; Roanoke, Virginia; Pulaski, Virginia; Benton, Illinois; Baltimore, Maryland; Logan, West Virginia. In each of these churches he left evidences of his service in increased membership, church building or parsonage, and in all pastorates he enjoyed unity among his congregations, with full confidence in their pastor.

Brother Thomas was serving as pastor in Logan, West Virginia, at the time of his fatal accident. He had just closed a very successful revival in which many were blessed. His latest improvement in property for the church was the purchase of a lovely lot on which he was to soon start a new church building.

True to his character, he was in Pulaski, Virginia, helping his fellow minister at the time of his death. They were en route to a hospital to visit the sick when, because of no fault of his, he was fatally injured. He was faithful until death and a crown of life awaits him.

It has been the privilege of the writer to work with Brother Thomas for the past three and a half years and my personal feeling of his ministry is that we have lost one of our greatest pastors. His messages were penetrating. He never preached a sermon that

did not move his hearers. He carried his people in his heart. He never pastored a church that did not grow. His sincerity and conscientious service to God and the Church made him great in the eyes of those with whom he worked.

Brother Thomas served many years as district overseer and on the State Council, which positions he held at the time of his death. His promotional ability and his wise counsel will be missed by those with whom he served.

He was the son of J. Dee and Elizabeth Thomas and was born in Metz, West Virginia, in 1898 and departed this life November 13, 1953, at the age of 55 years.

He was married to Laura Campbell, to which union was born one daughter, who is now Mrs. Twila Bryson, of Newark, Ohio; one son, John Thomas, of Cleveland, Ohio; and three grandchildren, Larry Bryson, Jonalene Thomas, and Teresa Thomas.

After a very active and successful life, in which he served twenty-three years in the ministry of the Church of God, he leaves to mourn his departure his devoted wife, who was his constant companion and co-laborer in his work and to whom he attributed much of his success; his two children, whom he prized higher than his own life; his grandchildren; his son-in-law, Dale Bryson, and daughter-in-law, Mrs. John Thomas; two brothers, Herbert Thomas and Cecil Thomas; three sisters, Mrs. Clara Freeland, Mrs. Nettie Laughlin, Mrs. Jennie Delany; and a host of other relatives and friends whose lives have been blessed by and through his untiring efforts.

He now rests from his labors and his works are following him. Many will shake his hand on the resurrection morning and say, "It was you who invited me here."—Rev. G. W. Lane, Overseer of West Virginia.

LOMBARD

Sister Dora Peyregne Lombard was laid to rest on Sunday November 29, 1953, in the Bayou la Batre, Ala., cemetery. Sister Lombard worked with untiring faith for the cause of Christ. A charter member of the Bayou la Batre Church of God, she served many years as the clerk and treasurer before taking her duty as a minister's wife. She has fought a good fight, and kept the faith. Surely there is a crown of righteousness laid up for her. Surviving are her husband, Reverend John A. Lombard, Sr., five sons, and many relatives and friends.—James M. Hodges, Reporter.

"The only way to be a true scholar is to be striving to be a true saint."—George Whitefield.

COURT of PRAISE

MORROW, Ohio—I became very ill, recently, on Saturday night. I went to Sunday School the next morning anyway, but was very ill that whole day and evening. My wife called our pastor, Rev. Joy Polson, and my son and their wives. They prayed, and the next morning I was well. I thank God that His mercy is sufficient for every need.—Charles Butler.

MILFORD, Delaware—I praise God for healing my body. The doctor said I had a large internal growth that would have to be removed. Some of the dear sisters and brothers of the church started praying, along with our good pastor, Rev. W. E. Tull, and his dear wife, and praise His dear name, I am healed and feel wonderful. I desire to stay humble before Him and help others know that Jesus is real. Pray for me.—Ethel Wisseman.

ALBARTVILLE, Ala.—I praise the Lord for the way He has wonderfully touched a little niece of mine, who had rheumatic heart. The doctor said there wasn't anything they could do, but through the prayers of the saints of God she is doing fine, and I know God has done this. I believe she will be completely healed. I truly thank God for the way He touched my body and relieved me of nervousness. I do love Him above everything.—Mrs. Florese Eason.

GLOSTER, Miss.—I praise the Lord for healing my body. I have had the Holy Ghost for about 4 months. Please pray for me.—Mrs. Mary Ann Tarver.

DETROIT, Ala.—I praise the Lord Jesus Christ for saving, sanctifying, and filling me with the Holy Ghost. For several years I was bothered with eczema. I prayed and asked prayer of many people, but somehow couldn't get victory over it. I have not been bothered with this trouble for many months now, and I truly praise the Lord. In answer to prayer, God has relieved me of a very nervous condition.—Mrs. J. O. Rye.

HUNTINGTON, W. Va.—I know God heals all manner of diseases. He healed me of a nervous condition. The doctor said I would likely have to take nerve shots as long as I lived, but the Great Physician healed me in Brother James Reesor's meeting in the Church of God in Huntington, West Virginia, some six years ago. I haven't taken a nerve shot from that night.—Rose Douglas.

"And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid," Ezra 3:1

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